

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"SEEK YE THE LORD, ALL YE MEER OF THE EARTH, WHICH HAVE BROUGHT HIS JUDGMENT
SEEK RIGHTEOUSNESS, SEEK MEERKNES: IT MAY BE YE SHALL BE HID IN THE DAY OF THE
LORD'S ANGER."—Zephaniah H, 3.

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AN ADDRESS

DELIVERED BY PRESIDENT GEO. A. SMITH, IN THE NEW TABERNAACLE, SALT
LAKE CITY, OCTOBER 8TH AND 9TH, 1868.

[CONTINUED FROM PAGE 757.]

As soon as the Saints were all expelled from Missouri, Joseph Smith went to Washington and laid the grievances of the people before the President and Congress of the United States. Mr. Van Buren said, "Your cause is just, but we can do nothing for you." Mr. Clay, when appealed to, said we "had better go to Oregon." Mr. Calhoun informed Mr. Smith it would involve the question of State rights, and was a dangerous question, and it would not do to agitate it. Mr. Chase, as chairman of the Senate committee, to which the petition was referred, reported that Congress had no business with it.

Elder John P. Green went east, and published an appeal in behalf of the Saints, holding public meetings in Cincinnati and New York, and received some small contributions for the assistance of the most needy.

As soon as Joseph Smith escaped from Missouri to Illinois, he purchased

lands at a place known as Commerce, in Hancock county, and commenced the survey of a city which he called Nauvoo, the word being derived from the Hebrew, meaning beauty and rest. Although the situation was handsome, it was famed for being unhealthy. There were but few inhabitants in the vicinity, but many graves in the burying ground; and much of the subsequent sickness was the result of exposure and the want of suitable means of nursing the sick. The swamps in the vicinity of Nauvoo were soon drained, and the lands around put under cultivation. Numerous windmills and several mills were erected, and thrift and prosperity, the favorable results of industry and industry, were manifest.

Demands were made from Nauvoo for the presence of Joseph Smith, and Smith Joseph was arrested, and taken at Monticello, before Judge Preston A. Douglas, and held in custody.

His principal attorney in this case was the Hon. O. H. Browning, now U.S. Secretary of the Interior. This suit cost him upwards of three thousand dollars. He was soon again arrested on a demand from Missouri, and discharged by Judge Pope, of the U.S. District Court. This time it cost him \$12,000. Not long after this second acquittal he was again arrested in Lee county, Illinois, and an attempt made, in the face of the State authorities, to kidnap him into Missouri. Nauvoo sent out 300 men and rescued him. He was afterwards discharged by the Municipal Court of that place, and Thomas Ford, Governor of Illinois, sanctioned his discharge.

In 1844 Joseph and Hyrum were arrested on a charge of treason, under pledge of the executive that they should have a fair trial, but they were murdered by 150 men with blackened faces; merchants and men that we had sustained in business, and apostates, took a leading part in bringing this about.

EXPENSES ATTENDANT UPON THE ARRESTS OF JOSEPH SMITH.

Joseph Smith, the Prophet, was subjected, during his short ministerial career of fifteen years, to about fifty vexatious law suits. The principal expense was incurred in liquidating lawyers' bills, and the brethren's time and expenditure in attending courts to defend the Prophet from mob violence.

Magistrates' court expenses were generally one hundred dollars. The Prophet paid Generals Doniphan and Atchison for legal services at Richmond, Mo., in 1838-9, sixteen thousand dollars; but this amount was fruitlessly expended, as the benefits of the law were not accorded to him, because of the predominance and overruling power of a mob.

At the Prophet's trial in Monmouth, Ill., in 1841, before Judge Douglass, the lawyers' fees and expenses amounted to three thousand dollars.

His next trial was before Judge Pope, U.S. District Court, in 1842-3, the expenses of which may be reasonably estimated at twelve thousand dollars.

Cyrus Walker charged \$10,000 for defending Joseph in his political ar-

rest, or the attempt at kidnapping him at Dixon, Ill., in 1843. There were four other lawyers employed for the defence besides Walker. The expenses of the defence in this trial were enormous, involving the amounts incurred by the horse companies who went in pursuit to aid Joseph, and the trip of the steamer "Maid of Iowa," from Nauvoo to Ottawa, and may be fairly estimated at one hundred thousand dollars.

When the mantle of Joseph Smith fell upon Brigham Young, the enemies of God and his kingdom sought to inaugurate a similar career for President Young; but he took his revolver from his pocket at the public stand in Nauvoo, and declared that upon the first attempt of an officer to read a writ to him in a State that had violated its plighted faith in the murder of the Prophet and Patriarch while under arrest, he should serve the contents of this writ (holding his loaded revolver in his hand) first; to this the vast congregation assembled said, Amen. He was never arrested.

APPEAL TO THE GOVERNORS OF THE STATES.

In 1845, the storm of mobocracy raging around us, we sent an appeal to the President of the United States, and to the Governor of every State in the Union, except Missouri, of which the following, addressed to Governor Drew, of Arkansas, is a copy to the Governors, he being the only one from whom an answer was received:—

To His Excellency
Thomas S. Drew,
Governor of Arkansas.

Nauvoo, Ill., May 1, 1845.

Honorable Sir,—Suffer us, sir, in behalf of a disfranchised and long afflicted people, to prefer a few suggestions for your serious consideration, in hope of a friendly and unequivocal response, at as early a period as may suit your convenience, and the extreme urgency of the case seems to demand.

It is not our present design to detail the multiplied and aggravated wrongs that we have received in the midst of a nation that gave us birth. Some of us have long been loyal citizens of the State over which you have the honor

to preside, while others claim citizenship in each of the States of this great confederacy. We say we are a disfranchised people. We are privately told by the highest authorities of this State, that it is neither prudent nor safe for us to vote at the polls; still we have continued to maintain our right to vote, until the blood of our best men has been shed, both in Missouri and the State of Illinois, with impunity.

You are doubtless somewhat familiar with the history of our extermination from the State of Missouri, wherein scores of our brethren were massacred, hundreds died through want and sickness, occasioned by their unparalleled sufferings, some millions of our property were confiscated or destroyed, and some fifteen thousand souls fled for their lives to the then hospitable and peaceful shores of Illinois; and that the State of Illinois granted to us a liberal charter, for the term of *perpetual succession*, and under its provisions private rights have become invested, and the largest city in the State has grown up, numbering about 20,000 inhabitants.

But, sir, the startling attitude recently assumed by the State of Illinois forbids us to think that her designs are any less vindictive than those of Missouri. She has already used the military of the State, with the Executive at her head, to coerce and surrender up our best men to unparalleled murder, and that, too, under the most sacred pledges of protection and safety. As a salvo for such unearthly perfidy and guilt, she tells us, through her highest Executive officer, that the laws should be magnified, and the murderers brought to justice; but the blood of her innocent victims had not been wholly wiped from the floor of the awful arena, where the citizens of a sovereign State pounced upon two defenceless servants of God, our Prophet and our Patriarch, before the Senate of that State rescued one of the indicted actors in that mournful tragedy from the sheriff of Hancock county, and gave him an honorable seat in her halls of legislation. And all others who were indicted by the grand jury of Hancock county for the murders of Generals Joseph and Hyrum Smith,

are suffered to roam at large watching for further prey.

To crown the climax of those bloody deeds, the State has repealed all those chartered rights by which we might have defended ourselves against aggressors. If we defend ourselves hereafter against violence, whether it comes under the shadow of law or otherwise, (for we have reason to expect it both ways,) we shall then be charged with treason, and suffer the penalty; and if we continue passive and non-resistant, we must certainly expect to perish, for our enemies have sworn it.

And here, sir, permit us to state that General Joseph Smith, during this short life, was arraigned at the bar of his country about fifty times, charged with criminal offences, but was acquitted every time by his country, or rather his religious opponents almost invariably being his judges. And we further testify, that as a people we are law-abiding, peaceable, and without crimes; and we challenge the world to prove the contrary. And while other less cities in Illinois have had special courts instituted to try their criminals, we have been stripped of every source of arraigning marauders and murderers who are prowling around to destroy us, except the common magistracy.

With these facts before you, sir, will you write to us without delay, as a father and friend, and advise us what to do? We are, many of us, citizens of your State, and all members of the same great confederacy. Our fathers, nay, some of us, have fought and bled for our country, and we love her dearly.

In the name of Israel's God, and by virtue of multiplied ties of country and kindred, we ask your friendly interposition in our favor. Will it be too much to ask you to convene a special session of your State Legislature, and furnish us an asylum where we can enjoy our rights of conscience and religion unmolested? Or will you in a special message to that body, when convened, recommend a remonstrance against such unhallowed acts of oppression and expatriation, as this people have continued to receive from the States of Missouri and Illinois? Or will you favor us by your personal

influence, and by your official rank? Or will you express your views concerning what is called the *Great Western Measure*, of colonizing the Latter-day Saints in Oregon, the north-western Territory, or some location, remote from the States, where the hand of oppression shall not crush every noble principle, and extinguish every patriotic feeling?

And now, honored sir, having reached out our imploring hands to you with deep solemnity, we would importune with you as a father, a friend, a patriot and statesman; by the constitution of American liberty; by the blood of our fathers, who have fought for the independence of this Republic; by the blood of the martyrs which has been shed in our midst; by the wailings of the widows and orphans; by our murdered fathers and mothers, brothers and sisters, wives and children; by the dread of immediate destruction from secret combinations now forming for our overthrow; and by every endearing tie that binds men to men, and renders life bearable, and that, too, for ought we know, for the last time, that you will lend your immediate aid to quell the violence of mobocracy, and exert your influence to establish us as a people in our civil and religious rights, where we now are, or in some part of the United States, or at some place remote therefrom, where we may colonize in peace and safety as soon as circumstances will permit.

We sincerely hope that your future prompt measures towards us will be dictated by the best feelings that dwell in the bosom of humanity; and the blessings of a grateful people, and of many ready to perish, shall come upon you.

We are, sir, with great respect,
Your obedient servants,
Brigham Young, Chairman.

W. Richards,	} Committee.
Orson Spencer,	
Orson Pratt,	
W. W. Phelps,	
A. W. Babbitt,	
Jno. M. Bernhisel,	

In behalf of the Church of Jesus Christ of Latter-day Saints, at Nauvoo, Ill.

P.S.—As many of our communications postmarked at Nauvoo, have failed of their destination, and the mails around us have been intercepted by our enemies, we shall send this to some distant office by the hand of a special messenger.

The following reply was received from Governor Drew:—

Executive Office, Little Rock,
Ark., May 27, 1845.

Hon. Brigham Young, President of the Committee of Twelve of Christ's Church of Latter-day Saints at Nauvoo, Ill.

Sir,—Your letter of the 1st inst. has been received, and claims my earnest attention. I must acknowledge my inability to serve your people by calling an extra Session of the general assembly of this State for the object contemplated. And although I do not know that prejudice against your tenets in Arkansas would weigh aught against the action of that body, in refusing to furnish within our borders an asylum from the oppression of which you so sorely complain; yet I am sure the representatives of the people would long hesitate to extend to any class of citizens exclusive privileges, however innocent their motives, aims, objects or actions might appear, when the prospects of collision from causes of which in your case I know nothing, appear so evident from the two very recent manifestations presented in the States of Missouri and Illinois. I have no doubt Illinois, prompted by the kindest of sympathies for your people in the late struggle and overthrow they encountered in Missouri, extended a liberal helping hand, but to repent her supposed folly. Could Arkansas, after witnessing the same scene re-enacted in Illinois, calculate on anything short of a like catastrophe?

I am not sufficiently informed of the course taken against you by the authorities of the State of Illinois, in the difficulties detailed in your communication, to justify a recommendation from me to the Legislature to remonstrate against the acts of Illinois—the detailed statement of facts afforded me by your communication being of an *ex parte* character. But were I regularly informed of all the facts from

both parties, and felt able to form a correct opinion as to the justice of the course pursued by the State of Illinois; yet I am of opinion that this State would not have, nor would I have as its chief Executive officer, the right to interfere in the least with the internal concerns or police of the State of Illinois, or of any other neighboring State, where its operations do not distract or in any way affect the good order of the citizens of the State of Arkansas. There are instances, but they are rare, where the interposition of one State to arrest the progress of violence in another, would be at all admissible. Such, for instance, as where the public authorities of the State affected are palpably incompetent to quell an insurrection within her limits, and the violence is likely to extend its ravages and bad influence to such neighboring State, or where a proper call has been made for succor.

Nor can I afford to exercise my official rank as chief Executive of this State, in behalf of a faction in a neighboring State; and I humbly conceive that my personal influence would add nothing to your cause, unless it should prove to be a just one, in which event public opinion will afford you support of a character more lasting in the eye of an enlightened public, than wiser and greater men than your humble servant—than official rank, or force backed by power. It is true that while prejudice may have the ascendancy over the minds of the neighboring community, your people may be exposed more or less to loss of life and destruction of property; I therefore heartily agree with you in the proposed plan of emigration to the Oregon Territory—or to California—the north of Texas, or to Nebraska; thereby placing your community beyond the reach of contention, until, at least, you shall have had time and opportunity to test the practicability

of your system, and to develop its contemplated superior advantages in ameliorating the condition of the human race, and adding to the blessings of civil and religious liberty. That such a community, constituted as yours is with the mass of prejudice which surrounds and obstructs its progress at this time, cannot prosper in that any of the neighboring States, appears very evident from the signal failures upon two occasions under auspices at least as favorable as you could reasonably expect from any of the States.

My personal sympathies are strong for the oppressed, though my official station can know nothing but what is sanctioned by the strictest justice, and that circumscribed to the limited jurisdiction of my own State; and while I deplore, as a man and a philanthropist, your distressed situation, I would refer you to the emphatic and patriarchal proposition of Abraham to Lot; and whilst I allude to the eloquent paraphrase of one of Virginia's most gifted sons, wherein he circumscribed the bounds of our domain within to the great valley of the Mississippi, I would only add that the way is now open to the Pacific without let or hindrance. Should the Latter-day Saints migrate to Oregon, they will carry with them the good will of philanthropists, and the blessing of every friend of humanity. If they are wrong, their wrongs will be abated with many degrees of allowance, and if right, migration will afford an opportunity to make it manifest in due season to the whole civilized world.

With my hearty desires for your peace and prosperity, I subscribe myself respectfully yours,

THOMAS S. DREW.

This correspondence shows us the necessity of our being united in sustaining the Latter-day Saints; that we may not build up, by our own acts, a power to renew persecution again in our midst.

[TO BE CONTINUED.]

The influence of the good man ceases not at death; he, as the visible agent, is removed, but the light and influence of his example still remain; and the moral elements of this world will long show the traces of their vigor and purity, just as the western sky, after the sun has set, still betrays the glowing traces of the departed orb.

THE TRUE DANGER OF TOBACCO.

In the great majority of cases small doses of tobacco are as entirely innocuous as small doses of the very dangerous poison contained in tea. The experience of mankind, which after all is the best guide, is, we need not say, in exact accord with this view, and tobacco might be pronounced a harmless luxury but for one exceptional fact, which is noticed by the writer in *St. Pauls* magazine, but which is dismissed far too summarily. He admits, with a freedom which will please the few resolute opponents of tobacco, that its use in excess is very injurious, producing nervous complaints, hysteria, mental weakness, and sometimes paralysis, and very justly sets that aside as an evil incident to almost every habit of mankind. Alcohol, coffee, and even ordinary food may all be made dangerous by taking too much, and "the argument from excess is an excess of argument"—the only important point as to that matter being the limit of moderation, which differs with every individual, and with the state of the digestion on each separate day, or even hour, tobacco before breakfast being injurious to many men who can smoke after it with impunity. But those who use tobacco want an answer, either from the lay physiologist of the *St. Pauls* or from the medical profession, to a much more subtle question. Has not tobacco a property belonging to very few substances which makes its use exceptionally dangerous, much more dangerous, say, than that of alcohol,—the property, that is, when administered in an overdose, of effecting some permanent change, probably in the spinal cord, which renders the victim for ever after liable to injury from the minutest dose? This writer does not pretend to answer that question as it could be answered in the *Lancet*, but he has had special reason to study the action of tobacco, and believes that the following three cases quoted in the magazine, from Dr. Druhen's work on tobacco, point to the one real danger arising from its use.

Case I.—M. T., an advocate, aged thirty, of athletic frame, began in 1840 to manifest symptoms of a spinal affection, which continued till the summer of 1845. These symptoms fluctuated considerably, but they resisted all treatment. At last, Dr. Druhen, suspecting that the disturbing cause was excessive smoking, persuaded his patient to give up this bad habit. All the symptoms disappeared as if by enchantment, and at the end of one month the cure was complete. M. T. enjoyed excellent health for some time, but one day dining with the doctor, he intreated to be allowed to indulge in a cigar. The permission was refused, but he persisted and smoked. No sooner had he finished his second cigar than I saw him hastily quit the table. I rose also in some anxiety, and he confessed that all his old sensations had returned. This indication was decisive. M. T. henceforth entirely gave up his cigar, took steel tonics for a month, and has ever since enjoyed robust health." Case II.—M. observed that for some years his energies had been declining; he was excessively thin, ate little, and only found comfort in smoking very strong cigars. He complained of acute abdominal pains every afternoon, which only ceased at night; tremblings of the limbs, palpitations, and sometimes sickness. He was advised to relinquish tobacco during one month; did so, and all the symptoms disappeared; but he afterwards declared that he would rather endure the suffering than be deprived of tobacco. He resumed his old habit, and the old pains returned. Case III.—A man, aged forty-five, of lymphatic temperament, extremely sober, and very regular in all his habits, was troubled by the premonitory symptoms of melancholy mania. He was perfectly aware of his hallucinations, but could not escape them. After two or three weeks' medical treatment they passed away, and he resumed his labors at the bank, where he held the post of cashier. M. Druhen accidentally learned that his patient was a smoker

—a moderate smoker—and that during his treatment the desire for tobacco had not made itself felt, but on his recovery he again resumed his cigar, and once more the old symptoms appeared. Warned thus by experience, he renounced tobacco entirely, and from that day has had no recurrence of the symptoms."

There are physicians in London who could add greatly to this list. One we knew watched a case in which a violent nervous and mental affection, cured by the disuse of tobacco, returned after an interval of years when the patient had thoughtlessly smoked a few cigars, and disappeared again on the cessation of the habit; and numbers of smokers will testify to occasional "fits" of severe *malaise* from a smaller allowance of tobacco than usual. Is it not, then, at least possible, if the facts are true—and every physician in large practice knows them to be correct—that almost any devotee of tobacco may accidentally get an overdose, and may thenceforward be liable to suffer more or less severely whenever the ordinary dose happens not to be carried off as rapidly

as usual? The poison is then absorbed, as the writer in the *St. Pauls* describes, and a permanent, though it may be minute, injury is inflicted on the nervous system. In what way the overdose alters the victim's liability to attack is a question for physiologists; but it may be held to be certain that it does, and though we have called the action special, it is not unique. The vaccine virus permanently alters the liability of every child in the empire to be poisoned by small-pox, there are drugs—are there not?—which produce a liability to epilepsy, and an overdose of mercury will intensify the action of calomel swallowed years afterwards. The old superstition about antidotes probably had its origin in facts of the same kind, observed, perhaps, intuitively when men had a greater capacity for believing what they saw than they have in this century of ours. If this suggestion is correct, and no other explains the facts, tobacco is a permanent danger to mankind, important whenever the conditions of men's lives or the specialities of their constitution make overdoses probable. —*Spectator*.

Like flakes of snow, that fall unperceived upon the earth, the seemingly unimportant events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it might exhibit, a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms the inhabitant and his habitation, so passion, acting upon the elements of mischief, which pernicious habits have brought together by imperceptible accumulation, may overthrow the edifices of truth and virtue. —*BENTHAM*.

WATER is the fittest drink for all persons, of all ages and temperaments, of all the productions of nature or art, it comes nearest to that universal remedy so much searched after by mankind, but never discovered. By its fluidity and mildness, it promotes a free and equable circulation of the blood and humours through all the vessels of the body, upon which the due performance of every animal function depends; and hence water-drinkers are not only the most active and nimble, but also the most cheerful and sprightly of all people. In sanguine complexions, water, by diluting the blood, renders the circulation easy and uniform. In the choleric, the coolness of the water restrains the quick motion and intense heat of the humours. It attenuates the glutinous viscosity of the juices of the phlegmatic, and the gross earthiness which prevails in the melancholic temperaments. And as to the different ages, water is good for children to make their tenacious milky diet thin and easy to digest; for youth and middle age, to sweeten and dissolve any acerbatic acidity or sharpness that may be in the humours, by which means pains and obstructions are prevented; and for old people, to moisten and mollify their rigid fibres, and to promote a less difficult circulation through their hard and shrivelled vessels. —*DR. HOFFMANN*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 5, 1868.

THE SIN OF ADULTERY.

"An unfortunate was found dead in the streets of London the other evening. At the inquest it was stated that her father was a merchant 'in a large way of business,' and that she had been decoyed away from home when young." How often we see paragraphs in the daily and weekly journals like the one from which we have quoted. And how many, many who pass away, whose terrible lives are unrecorded, have been sacrificed at the shrine of lust! A poor "unfortunate," whose blood cries aloud for justice and vengeance upon the author of her unhappy life and untimely death. To die in the streets like a dog, it is awful! Who gives much thought upon the wretched, miserable life and untimely death of this "unfortunate," who once enjoyed a pure, happy childhood? Perhaps she had been cradled in the refinement and comfort of a virtuous home with all its happy-making surroundings, the beloved child of fond parents who watched over their darling with anxious care through the tedious days of sickness and trouble incident to infancy and childhood, anxious that hers should be a life of virtue and happiness, little dreaming that as year succeeded year, and the girl budded into graceful and loving womanhood, she would become the prey of the devilish, heartless sensualist, who smiles but to destroy, and at last die forsaken, friendless and alone in the streets of one of the most opulent cities in the world.

Such is the unfortunate state of society that fond, loving parents, who have daughters growing into womanhood, never feel safe, for there is no adequate protection in law for the chastity of their fair beloved ones. And should such an agonizing calamity ever befall their house, with what un pitying force it rests upon the "weaker vessel," who frequently has to abandon the home of her youth, her friends, her all! Regarded as a disgrace to the family, she becomes an outcast; her name is forbidden ever to be mentioned; and should she perish in the streets, having gone from one degree of misery to another until death released her from suffering, it is often coldly said: "She brought it upon herself," and the motley crowd gaze with curious eyes upon the corpse of one who, but for the heartless sensuality of some villain, might have died virtuous and happy, surrounded by loved relatives and friends; or might have been a beloved wife and mother, honorably fulfilling the measure of her creation. What justice, what adequate legal protection, redress or reparation is there in Christendom, for these victims of lust? And why is there so little protection for the fair daughters of Eve? Why is earthly justice so seldom meted out to the merciless destroyers of fair woman's virtue? What a fearful reproach.

upon every Christian country is this awful defilement and destruction of their fairest daughters, caused by the debasing sin of concupiscence!

Whoever has occasion to walk the pavement after nightfall, cannot, if he has a spark of virtuous feeling, but be shocked and pained at the number of "unfortunates" he meets in every principal street; neither can he, if he has understanding, help reflecting that these are the monuments, as a general thing, of men's oppression and perfidy. What woman, with any spark of her innate delicacy and virtue, would choose such a degrading life? They are lured and driven into this shameful existence by the heartlessness of men who know no pity, and who in this are dead to any other feeling than the gratification of their selfish, wicked lust. Could the lives and sufferings of these unhappy "unfortunates" be known, it would melt a heart of stone to hear their recital. And, though to-day there is so very little legal protection for them, when the nations are judged and men receive the reward of the deeds done in the body, then will these "unfortunates," whose fall and sin have so often consisted in having loved too well or confided too much, have justice, and their relentless, sanguinary destroyers, who should have been their honorable protectors, will receive the reward of their infamy.

When God, the Eternal Father, gave the ten commandments from Mount Sinai, He said: "Thou shalt not commit adultery," which, in a Scriptural sense, is acknowledged as all manner of lewdness or unchastity, and this is proclaimed in all Christian countries, and is taught to all classes from the highest to the lowest. All are made acquainted with this very essential commandment, the observance of which is also recognized by the heathen nations, among whom the transgression of this law is often made punishable with death. The violation of woman's chastity among the Israel of God was always punishable with death, and God approbated such a summary proceeding in the case of Dinah, the daughter of Jacob and Leah, whose brothers slew Shechem and his household because he had dared to defile their sister. Being correctly taught the laws of God in the necessary principles of virtue, strengthened the youth Joseph to resist the advances of Potiphar's wife. Phinehas, the son of Eleazar, the son of Aaron, the priest, had an everlasting priesthood conferred upon him for slaying those guilty of whoredom; he was zealous for God, to put away unchastity, and it was an acknowledged law in Israel that "the adulterer and adulteress shall surely be put to death." Notwithstanding the commandments are so plain and so easy to be understood, it has been urged by many professedly enlightened persons that prostitution is a necessary evil; and in some highly civilized countries it is frequently licensed, and almost everywhere very gently and generally tolerated. Into whatever city we may go, on every hand we meet with the effects of a disregard of the laws of chastity. Has the Lord at any time placed unreasonable requirements upon the human family, or given them commandments they cannot keep? Can we say that the Creator has implanted within us passions over which we have no control, and then given a commandment, the breaking of which would shut us out of the kingdom of God? for the Apostle has declared that an adulterer shall not enter into the kingdom of God. (1 Cor. vi. 9.) Is it reasonable to suppose that the All-wise Father has planted passions within our fallen nature, and not also given the power of self-control? The present awful prevalence of the "social evil" is another evidence that the nations draw near unto the Lord with their mouths, and with their lips do

honor Him, but have removed their hearts far from Him, and their fear towards Him is taught by the precepts of men.

The faithful members of the Church of Jesus Christ of Latter-day Saints do not believe that God can look upon sin with the slightest degree of allowance; they know that "whoremongers and adulterers God will judge;" they do not believe in practicing the sin of concupiscence, neither do they believe that prostitution is a "necessary evil," well knowing that it is an abomination in the sight of God, and that for this and kindred crimes whole cities have been destroyed by His judgments. When the children of Israel were gathered out of Egypt, they were taught the purity that was required by the laws of God, and those commandments continue obligatory. He warned the Israelites of the sin and fearful crime of concupiscence, saying: "Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." Men have their agency, and an innate power of will and self-government, through the right exercise of which they can control themselves, wherefore the defilement of woman is not a "necessary evil," and the nations that license such defilement, or fail to pass the laws requisite for the preservation of chastity, are not governed by the laws and statutes of the God of Israel, for by their fruits we do and are to know them.

In the law taught by our blessed Redeemer he said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." The Gospel of Christ is a perfect system, inculcating virtue, chastity, peace and righteousness as being absolutely essential for salvation in the kingdom of God. He hath said in these last days, in confirmation of what He taught His disciples more than eighteen hundred years ago, both on the eastern and western continents: "And verily, I say unto you, as I have said before, he that looketh on a woman to lust after her, or if any shall commit adultery in their hearts, they shall not have the Spirit, but shall deny the faith and shall fear: Wherefore I, the Lord, have said that the fearful and the unbelieving, and all liars, and whosoever loveth and maketh a lie, and the whoremonger, and the sorcerer, shall have their part in that lake which burneth with fire and brimstone, which is the second death." The revealed will of heaven constantly enjoins it upon the disciples of Jesus Christ, who seek to do His will and keep His commandments, not to be guilty of the sin of concupiscence, on penalty of being shut out from the presence of the Lord. We trust that the Saints will steadfastly continue to keep themselves pure, free from all sin, ever remembering that without purity, virtue and holiness, it is impossible to be crowned in the celestial kingdom of God.

G. T.

GEORGIA.—Elder J. W. Crosby writes from Rome, Georgia, U.S.A., under date Nov. 9th, that the Elders in that region generally meet with a very attentive hearing, but only a few are willing to obey the truth, although they concede that, if there is any true Church upon the earth, it is the Church of

Jesus Christ of Latter-day Saints. The inhabitants of the Southern States are very generally suffering much from poverty, through the late disastrous war.

CORRESPONDENCE

WALES.

Merthyr Tydfil, Nov. 25, 1868.
President A. Carrington.

Dear Brother,—Since your visit to South Wales I have made a thorough good visit in part of Swansea and the whole of Monmouth and Glamorgan Conferences, and I have endeavored to carry with me that kind and fatherly feeling and spirit that you manifested in our District Conference, as well as in the many other meetings in which we were blessed with your presence while on your visit to South Wales.

I can say that the Saints, as a general thing, are in excellent spirits, but in a financial point of view their condition is trying. The local Priesthood are in unison with their Presidents, and are awake to their duties, laboring faithfully in travelling among the people.

The night schools are doing much good in nearly all the Branches; several fathers and mothers of large families, who did not know the alphabet a few months ago, are now beginning to read and write; and the majority are for going ahead in everything that is good and that leads to greatness in God's kingdom.

The "Word of Wisdom" is in no wise neglected, and its observance is gaining ground among the Saints, and that, too, with an understanding.

Brother W. C. Thomas and myself expect to be at Bagillt next Saturday evening, when we shall be pleased to meet with you there, to attend our Conference on the 29th inst.

Our kind love to you and all in the office.

Yours,

ELIAS MORRIS.

MINUTES OF A CONFERENCE

HELD IN THE LATTER-DAY SAINTS' CHAPEL, FAVERSHAM, KENT, OCT. 25, 1868.

11 a.m.

Present, of Elders from Utah, James Needham, President, and James W. Fisher, Travelling Elder, Kent Conference, and Platte Lyman, President of the London Conference; there were also present Elder G. C. Ferguson, Clerk of the London Conference, many of the local authorities, and a number of Saints from Dover, Canterbury, Sheerness and other Branches.

Pres. Needham called upon the Branch Presidents to report.

Elder Court, Pres. of Faversham Branch, reported three classes; 1st, those who did their best; 2nd, those who did well now and then; 3rd, those who did not trouble themselves about doing much good at any time;

still, all things considered, he was pleased in being able to report favorably.

Elder Hayes, Pres. of the Canterbury Branch, reported his as a people that proved their faith by their works; they were a doing people and, therefore, felt well.

Elder Wager, Pres. of Sheerness Branch, reported two classes, one good, and the other not so good; business was very dull in his region, making it hard for the poor.

Elder Smithen, Pres. of Dover Branch, said they had baptized as many as they emigrated last season, and all were anxious to emigrate.

Elder Swinburn, Pres. of Stalisfield Branch, said the members were much

scattered, but they were faithful and zealous of good works; those not of our faith manifested a kind spirit toward them, frequently attending our meetings.

Elder James W. Fisher stated that many strangers were inquiring.

✓ Pres. Needham presented the Authorities of the Church, who were unanimously sustained. He then read a statistical report, showing that the Conference comprised 28 Elders, 17 Priests, 12 Teachers, 7 Deacons, and 288 members; total, 352. Twenty emigrated last season. He also read a favorable financial report, and said his health and spirits were both much better than when he first came to that field of labor; he had realized that God was with him, and his brethren had also stood by him; the longer he lived, the better he loved the work of God; and the more he mingled with the Saints, the more thankful he felt to be one with them.

2 p.m.

Elder G. C. Ferguson said he rejoiced in the Gospel, for, through obedience thereto, we not only receive the blessings of Heaven, but also understanding as to their proper use; the human family have also many and great blessings bestowed upon them, irrespective of their faith, but they

too often make an unwise use of them.

Elder J. W. Fisher alluded to the blessings that had attended the labors and faith of the Saints in Utah, and spoke of the rapid progress there being made in both spiritual and temporal improvements.

6 p.m.

Elder Platte Lyman spoke of the unpopularity of the great Latter-day work, of the numerous creeds now taught, of the efficacy of the Gospel in bringing to pass the restoration, of the efforts being made by various societies for the welfare of humanity, and of the happy condition of the Saints in the land of Zion.

Elder Wager spoke of his experience in the Church, and commented upon the tenacity with which people clung to erroneous traditions.

Pres. Needham said he strove to so conduct himself as to secure the approbation of those who appointed him his mission; he had never seen the day when he wished to depart from the truth; felt that the light of Zion would soon beam forth to the astonishment of all nations, and exhorted to faithfulness.

The meetings were opened and closed in the usual manner.

G. C. FERGUSON,
Clerk of Conference.

SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle*.)

Previous to this period the high schools of the "Prince of the Captivity," had attained to great eminence, and those of Nabardea and Sura were regarded as equal in distinction and learning to those of Tiberias. This distinction naturally excited the jealousy of the Patriarch, and he is recorded to have sent a singular embassy to the court of his rival for the purpose of observation and exposure. An open dispute had taken place between the two pontiffs in reference to the proper calculation of the Paschal Feast. The Patriarch sent to the Prince two

Legates, to whom three letters were entrusted. One of these, which was first presented, bore the inscription "To his Holiness"—an envied title, which seemed to be equivalent to the acknowledgement of his superiority. Flattered by this mark of respect and deference, the Prince ordered his attendants to admit the visitors to the various schools and to show them every thing. After they had made themselves familiar with all that they desired to see and know, the Legates presented the second letter, which bore a much less complimentary epithet. A

long altercation ensued, in which the Legates endeavored to expose the errors of the Prince of the Captivity in reference to the disputed feast. They overpowered him by their arguments; and then, by the production of the third letter at the opportune moment, threatened him with excommunication unless he yielded the authority of the Patriarch. The Legates are said to have played their part so well that they effectually humbled the pride of the Prince and induced him to acknowledge his inferiority to his ambitious rival.

It was subsequent to these events that the celebrated work termed the Babylonian Talmud was prepared in the schools, and by the most eminent Rabbis, of that city. This work is a commentary on the law of Moses and the Mishna, and was composed by more than a thousand learned men, under the direction of Rabbi Asche. It required the constant labor of thirty years for its completion. Its contents consist of Mishna and the Gemara, or exposition of it. Previous to the preparation of this immense work, another Talmud had been compiled at Jerusalem by Rabbi Johanan; but it is smaller, and less esteemed than the Babylonian Talmud; and its inferiority probably led to the compilation of the latter. These works remain to this day the greatest monuments of the ancient literature of the Jews; they are inestimable treasures of Hebrew learning, and are frequently consulted even by the more erudite class of Christian theologians and expositors.

During the first two centuries of the Christian era the Jewish people became widely dispersed and settled in various countries, where their descendants still remain, after having maintained a separate and isolated existence in every community by whom they were surrounded. One of the most remarkable instances of this description is to be found in China. Originally there were seventy families who emigrated thither. In the middle of the seventeenth century the Jesuit missionaries found but seven families remaining. They possessed a knowledge of the Hebrew language, and had several valuable ancient manuscripts of the Old Testament Scriptures. They

also cultivated learning with success; and some of the men of the community had obtained high favour at court; and been chosen mandarins. These Jews were chiefly employed in agriculture, traffic and commerce. They practised circumcision; kept the Seventh day as a Sabbath with great strictness; and intermarried only among themselves. They were tolerated and protected by the Chinese because they never attempted to make any proselytes. They worshipped in a synagogue somewhat resembling the temple at Jerusalem in shape, within which they preserved the books of the Law. They had a chief priest or Rabbi, who ministered in the synagogue to the people; and they still entertained strong hopes that the Messiah would at length come to redeem Israel and establish the temporal sovereignty in Palestine. Such were the views and some of the peculiarities of the Chinese Jews at that early period; of their present number and characteristics we will speak in a subsequent article.

At the conclusion of the second century many Jews wandered into Arabia. When Mahomet rose in the sixth century, he found members of this race in that country both wealthy and powerful; and a Jewish family had occupied one of the native thrones, or at least had been the chiefs of one of the nomadic tribes who dwelt in the desert. Throughout Parthia and Persia, and the several countries of Asia Minor, in the East; in Spain, Portugal, Italy, and the northern coast of Africa, in the West, adventurous members of this exiled people travelled and settled, soon acquiring riches by the industry and thrift which always characterized them; often suffering cruel persecutions and impositions, yet always faithful in their attachment to the ancient religion of their forefathers, and never totally extirpated, and sometimes, either through the influence of their wealth, or by their superior intelligence, or from some signal service rendered to the State and not unfrequently by means of the matchless beauty of some fair daughter of their race, acquiring political eminence, and ruling as ministers of the sovereign in the lands of their sojourn and adoption.

The most eminent person connected with the Jewish race during the third century was Zenobia, Queen of Palmyra. She was the wife of Odenatus, the sovereign of a country which bloomed like an oasis in the heart of the Syrian desert, situated about a hundred and fifty miles northeast from Damascus. This is the same city spoken of in the Scriptures as the "Tadmor of the wilderness," and was originally built, as is supposed, by Solomon. During the progress of ages it had become a magnificent and opulent capital, and Odenatus, who was a gifted and enterprising prince, added to its splendour. After his premature death, Zenobia ascended the throne, and she administered the government with a degree of ability, and eventually experienced vicissitudes, which have rendered her name immortal. She was the daughter of an Arabian prince and a Jewish mother. Zenobia's father was sovereign or Sheik of the southern portion of Mesopotamia, and the people over whom she ruled, after her husband's death, were tribes of Arabs, some of whom dwelt in the surrounding deserts, and some inhabited the verdant oasis in which Palmyra, the capital of the kingdom, was situated.

Zenobia was a woman of extraordinary talents and of remarkable beauty. She was skilled in all the arts of finance, jurisprudence and government, and was present in the camp at the head of her armies in all the wars in which she was engaged. She is described as having been a brunette in complexion and exhibiting the peculiar feature of Jewish female beauty in full perfection. She assumed in person the supreme command of her troops, and appeared on horseback, with a helmet on her head, wearing a purple mantle fringed with gold and gems, and clasped with a diamond buckle at the waist, so as to leave one arm bare to the shoulder. She gave her orders with a clear and sonorous voice, and in crises of great danger displayed such extraordinary intrepidity that she was worshipped by her heathen subjects as a divinity. She was pure and virtuous in her conduct, temperate in her habits, and though familiar with the dissolute scenes of courts and camps, she was uncontaminated by either. She was versed in the languages of Syria, Egypt, Greece and Rome, and was herself an author, having written the annals of Alexandria and the East.

[TO BE CONTINUED.]

SUMMARY OF NEWS.

Delaware county, Ohio, has an old lady of 105, who can walk six miles a day.—*American paper.*

THE EARTHQUAKE IN SOUTH AMERICA.—Panama, Nov. 5.—A series of very severe shocks of earthquake have been experienced at Copiapo, doing considerable damage to property.

Earthquakes continue to be felt along the coast of Chili and Peru, and fears were entertained of a repetition of the terrible disasters already suffered. At Cobija a series of very severe shocks had been experienced, and considerable damage was done to property, but fortunately no lives were lost.—Dispatches had been received in Havannah confirming the occurrence of the outrages in Cuba. The insurgents were calling out as conscripts all able-bodied men, white and black, but desertions were frequent. The negroes were in great fear of the insurgents, and were flying before them. An incendiary proclamation had been discovered, calling upon the negroes to rise and assassinate the whites. Numbers of the more wealthy residents of the province surrounding the San Jago de Cuba had left, taking with them whatever valuables they could conveniently carry. Large amounts of jewelry had been taken to Kingston, Jamaica, and deposited at the bank for security.—*Times.*

A terrible colliery explosion, with one exception the most destructive that has ever occurred in the Wigan coalfield, took place on Nov. 27th, at the colliery of Messrs. John Scowercroft, and Co., situated at Hindley Green, about three and a half miles from the borough of Wigan. Fifty-seven lives were lost and several injured.

In 1848 there were 12,000 miles of telegraph wire in the United States. In 1858 the number of miles was 40,000, and before the close of this year it is estimated that there will be 120,000 miles.

The secretary of the Scottish Reformation Society has called the attention of the Secretary of State to an illegal Popish procession at Ross, Herefordshire, but as yet nothing has been done.—*Bulwark*.

A man named John Thompson has been committed for trial at the Southampton assizes for publishing "a certain scandalous, impious, blasphemous, and profane libel of or concerning the Holy Scriptures and the Christian religion."

A telegram from Hong Kong, under date of Oct. 15th, says that the Chinese Government, at the instance of the British minister, has ordered redress to be afforded to the English missionaries at Hang Chow for the outrages recently committed on them there.

In South Australia about a dozen rabbits were let loose a few years ago in Barwon Park, belonging to a gentleman named Austin, and recently, in one year, 15,000 rabbits were killed on the estate.

An Italian line of steamers, intended to touch at the Mediterranean ports and then proceed to New York, is about to be established. The object is to convey Italian fruits rapidly to the United States,—a trade greatly on the increase.

THE STAR SHOWER AT SEA.—Captain Donald, of the Preston, from Bombay at Liverpool, reports that on the 14th instant, when about 38 miles S.S.W. of Kinsale, from two a.m. till after daylight, meteors appeared to be bursting in every direction. The sky at first was overcast and cloudy, but towards daylight cleared, and the shooting stars appeared like innumerable rockets flying across the heavens. The principal direction of their course was from S.E. towards N.W. The barometer was up to 30.080, thermometer 56; wind variable from N.E., and gusty.

FIGHT BETWEEN WASPS AND RATS.—A couple of farm servants on a plantation in the southern part of Alabama, who had been asleep in a loft of a large barn, were awakened one morning recently by a great commotion in the hay-mow beneath them, and on looking down saw a scene which, probably, is without a parallel. Swarming in through an open window was a perfect cloud of wasps, who were attacking a young army of rats, whose squealing had aroused the two farm hands. The rats stood upon their hind legs, in a perfect paroxysm of rage and fear, and gnashed their teeth at the wasps, who stung them remorselessly. The bodies of the rats were terribly swollen by the poison of the insects; and in their rage and fury they turned and bit each other. The hayloft was strewn with the dead bodies of the rats, until at last the survivors fled from the scene and left the wasps masters of the situation.

General Grant is coming to New York to spend a week or two. We take the liberty of letting out one of his secrets. He intends to get the photograph of every place-hunter that approaches him, and to send all off to Washington to be filed in a conspicuous place for his information during the entire term of his administration.—*New York Times*.

Lord Mahon and Sir Henry W. Parker, the Conservative candidates for Greenwich, had a narrow escape on the day of nomination. They had just entered their private broughams, each of which was drawn by a pair of high-mettled horses, when the animals, frightened by the huzzas of the crowd, took fright and bolted. Every effort was made to arrest their headlong career, but without avail, and ultimately both carriages were smashed to pieces and the horses considerably injured. Fortunately, both gentlemen escaped without injury.